Concern

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Cover Photo

This is the Week of Dedication.

From February 28 to March 7 all Methodists are called to renew their dedication at the altar of the church, and to symbolize their dedication in a special offering for the work of the church around the world. Week of Dedication offerings support the Crusade Scholars of The Methodist Church. With the help of Crusade Scholarships, young people from many lands come to America to study in many schools and colleges.

For the story of one of these Crusade Scholars, see page 7. Her name, by the way, is Hiroko Nashiro, and her home is Okinawa.

Forum

—FOR SOME REASON OR OTHER, WE ARE COLLECTING A NICE STACK OF LETTERS WITH COMPLIMENTS AND ORCHIDS FOR CONCERN. NOT A BRICKBAT THIS MONTH. FOR THESE AND OTHER FAVORS, WE THANK YOU, DEAR READERS.

VERY ENTHUSED

Sir:

CONCERN has been coming to this address for a year and a half, and I assure you that each issue is read and enjoyed more than any other magazine.

I am very enthusiastic about the whole Methodist youth organization and feel that CONCERN plays a very essential part in that organization. It is especially appreciated by me for help in thinking out current affairs from the Christian standpoint.

I can hardly wait until I sell my first subscription to another young person. *Margaret Ann Kelley*, Iowa

MISSED THEM

Sir:

Thanks for the fine work done in CONCERN. I really missed my CONCERN and POWER my first few weeks of college. When I didn't receive them, I began to realize how much I relied on CONCERN for the news and views on the current events which are of interest to the Christian student. I would like to become a CONCERN representative. *Harvey L. Beach, Jr.* Mich.

—IF YOU ARE SOLD ON CONCERN, YOU CAN JOIN HARVEY IN THE RANKS OF CONCERN REPRESENTATIVES. WRITE CONCERN, P. O. BOX 871, NASHVILLE TENN. FOR DETAILS.

NEED MORE STRESS

Sir:

I have been taking CONCERN for about six months now and think that it is a wonderful magazine. I especially like your articles on MYF and MS but wish you would put more stress on activities being done concerning the five program areas, especially Christian outreach.

Richard B. Gellatly, O

ON SEGREGATION

Sir:

After reading and thinking about the article on segregation which appeared in the 8 January edition of CONCERN I had to drop you a note of thanks. It is really an opportunity to read articles like that which are in keeping with Christian beliefs. It is my opinion (and evidently others', too) that segregation would only mean less and less understanding of people and therefore not the love which should prevail.

Phyllis Jean Sedgwick,

ONE RENEWAL

I received my renewal blank today. I would not let my subscription run out. CONCERN is tops on my list.

Sarabeth Gullatt, Ok

Concern

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George Harper
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NEWS

ethodists launch rld order crusade

ne bishops of The Methodist Church, plying with a formal request of 1952 General Conference, have anced plans for a Crusade for World er to be carried out through the rch in 1954 and 1955.

he campaign is based upon belief the church is responsible for bring- "the total power of its spiritual educational resources to bear upon task of establishing and maintain- peace wth justice." The crusade, as nned by the bishops, centers around r fundamental issues: the meaning peace, the United Nations, disarma- nt, and charter review and revision.

oncern for maintaining loyal and lligent support for the United Na- as surpassed all other interests in General Conference as judged by number of memorials received on s subject. Some 165 of these petitions legislative action came from groups, gregations and conferences and were erred to the committee on State of Church, which handled this subject.

Special interest in this crusade cen- s on the question of holding a con- ence in 1955 to review and possibly revise the U.N. Charter.

The crusade will officially open April 28 when the bishops spend three days intensive study of and contact with United Nations. The district superendents, meeting in Chicago Novem- 22-24, will hear four world-renown- statesmen and church leaders on the sade issues. Each bishop will bring crusade themes to his people, using thods of his own choice.

The bishops will ask that sermons on meaning of peace, the U.N. and armament be preached, successively, the first three Sundays of February 55 in all the nation's 40,000 Method- churches. Popularly written study oklets upon the several emphases are ing prepared.

Committee on the crusade is com- sed of Bishops Moore, Harrell, Cor- n, Ledden, Love, Clair, Reed, Ensley, . C. Martin, Dawson, Grant, Tippett d Oxnam.

John Kitchens dies of polio

John Kitchens, Jr., of Douglas, Ga., LA-3 missionary of The Methodist Church in Santiago, Chile, died there suddenly on January 10 from bulbous polio.

On Thursday he became ill, on Saturday his illness was diagnosed as polio, and on Sunday afternoon he died. Just as word reached the Board of Missions of his death, arrangements had been made, at the Board's request, for an iron lung to be flown from New York to Santiago for him by the National Infantile Paralysis Foundation.

John Kitchens was 22 years old and a 1953 graduate of the University of Georgia. He was president of the Wesley Foundation and state MSM president. After summer training at Hartford seminary, he sailed on September 11 for Chile. There he directed recreation and youth activities at Sweet Memorial Center, a settlement house of The Methodist Church, and counselled with students.

His body was b r o u g h t back to Georgia for interment.

Another LA-3, trained at Hartford last summer, Fletcher Anderson, who is now at First Methodist Church in Rosario, Argentina, wrote about Kitchens in this note to CONCERN:

"John was the 'clown' of our Hartford group, frequently entertaining us with such renditions as 'Sippin' Cider Through a Straw' and the like. But he had his serious moments, too. I remember being deeply moved and challenged by his testimony of his spiritual awakening . . . his witness to how his church life had helped him o v e r c o m e race prejudice . . . his accounts of experiences he had standing up for his convictions about race relations while a student at Georgia . . . his story of family adjustments to his missionary purpose . . . His death came as a great shock to those of us who were helped by his buoyant, exuberant spirit."

A missionary spirit

John Kitchens is gone . . . but his spirit is with us.

I had the privilege to meet Johnny and to enjoy Christian friendship with him. I offered to help him with his Spanish, and so we met many times to talk or read. He liked Spanish, and after two months in Chile he could hold a conversation on his own. I remember the time when he was first able to pronounce our "rr." These are very difficult letters for a North American to pronounce, but he tried and did very well. He wanted to master our language with the purpose of knowing us better, and to help us in a more effective way to carry on the work of his church.

Children in the clubs of Sweet Memorial Center loved Johnny. I saw him many times talking in a very friendly way to a very poor child.

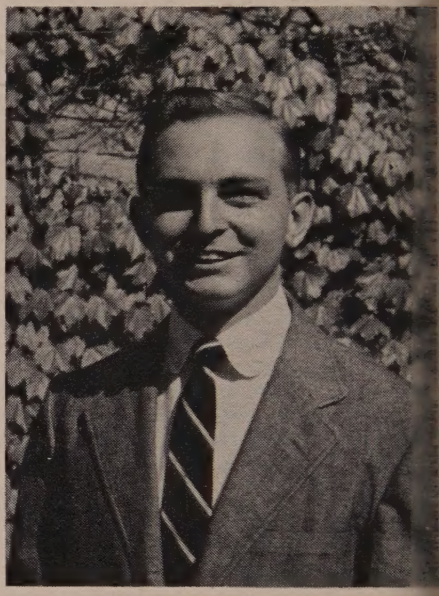
Johnny had a very deep spiritual experience in his life. He was young but had a mature experience of what Christianity meant, and what it really meant to be truly Christian. His plans for this year were many, filled with evangelistic purposes.

Johnny liked his Chilean friends. When he left Santiago for some days, he told us how homesick he was away from us. He visited for some days in our lake region that he liked so much, and he was planning to go back again next year. He loved to see our snow-capped mountains, especially at sunset. Chile became his country, and the Chileans his brothers and sisters.

Johnny had already begun to plan to go back home and study for the ministry, then return to work with us as one among us. We will not have him in person, but his spirit will be with us always.

Once he told me he was the first missionary sent from his church. After his decision as a full-time worker, three other youth from his church made decisions for church vocations. He was so happy when he heard about it.

I have been wondering if his church



John C. Kitchens, Jr.

in Douglas, Georgia, is thinking ab[out] its first attempt in the missionary fi[eld] as a failure. I think this is their fi[rst] victory. Our young people were gre[atly] influenced because of Johnny's d[eep] Christian experience, and I am s[ure] that many of them will follow Chr[ist] because of his example as a true d[is]ciple of the man of Galilee.

Johnny's place is empty. We are [not] able to put another person in his pla[ce]. I challenge the young people [of] America to fill this place and oth[ers] like it everywhere.

Johnny made his decision to give G[od] his life. He is now with the Lord [in] his life. We all are glad to have m[et] him, to have been his friend. Becau[se] of his life we have grown spiritually.

Johnny is gone, but his spirit lives [in] us and is with us.

BY FIDELA PONCE
Executive Secretary of Religious Education, Methodist Conference, Chile

missionaries commissioned

t special services in Buck Hill Falls, January 22, 51 men and women e commissioned as missionaries of Methodist Church.

gricultural missionaries, doctors, hers, evangelists, student workers musicians are among the group. largest delegation—nine couples— serve in India. Others will go to ica, Latin America, Malaya, Philip- es, Japan and Korea.

n internationally known Boston acic surgeon, Dr. Reeve H. Betts, gave up a lucrative practice to go mission service, returns as a full- e missionary at the Christian Medi- College in Vellore, India. He is ning Indian surgeons in a depart- nt which performs 1000 operations ear in the field of this specialty, st surgery.

r. Walter Mikulaschek, a Swiss doc- who has been studying in the U. S. one of Methodism's Crusade Scholar- os since 1950, will go to Gikuki, zambique, Africa, to head the Meth- st hospital and medical work. His rman wife is the daughter of a thodist minister in Germany.

he Division of World Missions spon- s 44 of the missionaries, and seven serve under the Woman's Division Christian Service. A larger group Woman's Division missionaries will commissioned in May.

Most of the men are veterans of rld War II. Five of the men served three-year missionaries, returned to s country for further training, married, and are going out as life-time missionaries.

During 1953, the Division of World Missions appointed a total of 78 new missionaries, including 21 in three-year special service. The division needs from 60 to 90 new missionaries each year. Now in service are 974 missionaries, with 100 accepted candidates in training.

India must teach 300 million to read

If India with its 350 million people should go communist in the national elections scheduled two years from now, the fault will lie in large part in the failure to make the country literate and thereby aware of ideals of peace and freedom.

This was the challenge presented by two experts at the annual meeting in New York of the Committee on World Literacy and Christian Literature of the National Council of Churches.

"Literacy is the very foundation of all that will make India a bulwark against communism," said Harold Ehrensperger, professor of religion at Boston University School of Theology and foreign student program director for the university. He recently completed a three-year assignment in India, and for ten years previous was editor of the MSM's *motive* magazine. "To keep India free and to allow her to maintain her place in the world of free men, her people, both old and young, must be taught to read and write," he pointed out.

Dr. Frank Laubach of New York, famed missionary and originator of the

he five missionaries o were released last y from communist son camp in North rea were each award- the annual "Method- of the Year" certifi- e and government d by "World Out- k" magazine. Bishop thur J. Moore (left) de the presentation Lawrence Zellers, len Rosser, Nellie er, Bertha Smith d A. Kristian Jensen.

"each one teach one" mass literacy system, stressed the need for training more missionaries and other workers in foreign education to apply the Laubach method in India and other critical areas. Only a four-hour lesson is required to master the system, which is now being taught in 245 languages and dialects. He warned that the free world must carry its literacy program in India even a step further. To combat the present flood of Soviet propaganda aimed at India's rapidly growing number of readers, the West must provide books, magazines and village wall newspapers that reflect ideals of peace and freedom.

Radio listeners dial for religious counsel

People in and around Springfield, Mass., have taken to dialing a local radio station for help in finding answers to their religious problems. Many ask and get ministerial counseling on their personal problems, too.

The cause of it all is a highly successful broadcasting venture called "Minister Until Midnight," heard nightly from 11:15 p.m. to midnight over WSPR of Springfield. The counselor, Otis A. Maxfield, invites listeners to discuss their questions with him on the telephone. The conversation is aired simultaneously.

One interesting thing about the program—it's been going on now since last October—is the fact that persons of all major faiths participate and on an equal basis. Maxfield reports some typical questions: can mixed marriages be successful? Are Jews barred from heaven because they don't accept Jesus as Savior and Lord? One woman called and asked help in ridding herself of an intense feeling of guilt.

The informal pattern of the Springfield program, which is sponsored by the Greater Springfield Council of Churches, is similar to that of others elsewhere in the country. All of them are reported to be unparalleled in successes in the field of religious broadcasting, rivaling disc-jockey shows in popularity. Maxfield is a Methodist minister, was once financial secretary of the National Conference of Methodist Youth and president of his conference MYF.

Korean church plans beggar boy project

Plans for the rehabilitation of 100 Korean beggar boys have been announced by Methodist Bishop Hyung Lew of South Korea.

True Friend Island, a 400-acre area near Pusan, will be the site for a $10-000 undertaking. Stone dormitories housing approximately 200 boys each will be constructed. Boys will be picked up in the Seoul area, where the beggar boy population is heavy, and taken to the island for "medical as well as intellectual and spiritual care." The United Nations will cooperate with the Methodist group to provide food and clothing for the orphans. Already 2 boys are on the island.

While the U.N. will supply basic food and clothing for the children, The Methodist Church will have complete responsibility for supervision, housing and medical treatment of the children. The project will be sponsored by the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11. Gifts for the Beggar Boy project may be made directly to MCOR.

World churchwoman dies in India

Miss Sarah Chakko, principal of Methodism's noted Isabella Thoburn College in Lucknow, India, died January 25 on the college campus. She had been playing volleyball with some of the students when she suffered a fatal heart attack. Miss Chakko was one of the six presidents of the World Council of Churches, a vice president of the World's YWCA, and president of the Student Christian Movement of India, Burma, and Ceylon. Probably she was India's best known Christian woman and educator. She was born in south India in 1905 and studied in several schools, including Chicago and Michigan. Her death is a great loss to the world church.

Miss Chakko

inawa trail
hes to America

roko Nashiro (see cover) is a Cru- Scholar—one of the nearly 800 nts from 50 countries who ved grants since 1944 to study in American colleges and universities, merican hospitals, and 32 colleges universities abroad.

roko Nashiro was born to Mr. and Shirai Nashiro on Christmas day, , in Naha City, Okinawa, where her r was acting as President of Naha cal Trade Company, Ltd. at shi-Machi, the central part of a City.

r family was a big one—five bro- s and one sister. Three of her ners and her sister were born in , where her father was success- engaged in business for twenty- years.

roko was eight years old when she red Tenpi Elementary School near home. Her school life was pleas- for she had good teachers and y kind friends. At the end of , World War II began to threaten awa and her study at the element- school ended—only three months re she was to finish the entire ol.

n October 10, 1944 the home of this y Okinawan family that had known economic difficulties was burned ng the first air-raid. Of this Hikoro , "But God blessed my family and f them were safe though we lost thing."

he war situation was so critical by ch of 1945 that the Nashiro family to leave Okinawa for Japan. They behind her father, who remained istribute medicines for the people outhern Okinawa, and her brother, was serving in the Japanese army radio operator. As they separated he port of Naha, they were afraid might not see each other again. threat of the war was already near and.

ikoro, with the remainder of her ily, arrived in Oita, Japan, to spend r temporary life. There, with no one Hiroko's mother to earn the liveli- d, they were constantly under the of starvation.

April, 1945, Hiroko entered Sho- nai Girl's High School, her sister began study at a dress making school in Beppu City, and the other children who were of school age entered schools in Oita. While studying in the various schools, the children worked hard to help their mother. But despite this fact the unstability of their living grew worse day by day.

Finally it became necessary for the third brother, who was the strongest of the children, to resign from school and begin work to support the family. He lived with one of the richest farmers of the village and worked every day from early morning until late night as a farm hand, something he had never experienced before. The elder sister began work as a peddler, and Hiroko worked as a baby-sitter after school. "It always saddened me to think of my youngest brother who was only four years old and had to stay at home alone from morning to evening while the rest of us, even Mother, were out earning the living or at school." says Hiroko.

The Family Learns

Through these trying days, Hiroko feels that she and her family learned many valuable things. Their mother was an earnest Christian; she always encouraged them and gave them a strong belief in merciful God.

"How swift the flight of time was!" remembers Hiroko. On August 15, 1946, two years after their arrival at Oita, the war was over and the Nashiro family was allowed to return to Okinawa. News arrived that the father was safe and acting as deputy mayor of Shuri City. In December, 1946, they returned to the island of Okinawa hopefully, but they were shocked to see great changes in their homeland. The place where their house had been was hardly recognizable. They could be thankful though that the U. S. Military Government was trying very hard to support the Okinawan people with everything from food and clothing to houses and other essentials.

It was December, 1946, when Hiroko resumed her studied at Shuri High School. At the first meeting of the Okinawan-wide Students' Government Organization, Hiroko was sent from her school as one of the delegates. There the students discussed their duty and

responsibility as students for the reconstruction of Okinawa. That organization has been very active since then and has given a great influence to promote welfare and mutual understanding of Okinawan students.

Wins Several Prizes

When Hiroko was in the third grade of the high school, she won first prize over many contestants from all over Okinawa in an essay contest held by Mr. Shintetsu Kinjo, who was the representative of the Okinawans' Association in Peru. She was awarded prizes by Mr. Kinjo, the Governor of Okinawa, the Director of Education of Okinawa Civil Administration, and the Mayor of Shuri City. Shortly before her high school graduation, she won third prize in a speech contest for all students of Okinawa. High school life was full of hope, happiness, and activity for Hiroko, quite different from the war years. It was a valuable time, Hiroko says, during which she learned many things necessary for being a good citizen.

On graduation day in March, 1950, Hiroko was awarded prizes by the high school and the Social Welfare Association of Okinawa as an honor student.

Hiroko likes a variety of activiites. She was a member of her school's champion volley-ball team. She, like the rest of her family, is fond of music. She also lists photography as one of her special interests.

After graduation Hiroko entered the University of the Ryakyus in May, and studied there until June, 1952, majoring in English and minoring in home economics.

"I Studied to Help"

These are Hiroko's own words: "Since my high school days I have always hoped to study home economics and management in America through the English language. I have noticed how inconvenient, ineffective and wasteful our way of life is and how few people there are in our country who are really trying to improve our conservative way of life. Until the end of the war the social position of women has been very low in Okinawa as is the case in almost every Oriental country, and yet women themselves never noticed the fact or tried to improve the situation."

Hiroko Nashiro came to the United States as a scholarship student in 1952. She is now a student in home economics at Berea College, Berea, Ky., because of a Crusade Scholarship. Crusade Scholarships are made possible by The Methodist Church through Week of Dedication Offerings. This is one way the church accepts the challenge to help train those who carry on the work of the church in other lands.

After graduation Hiroko will return to her native Okinawa, where she plans to teach in the public schools and in the Sunday School.

'Welcome book' to help visitors

Financial help to bring 120 youth consultants from abroad to the Evanston Assembly of the World Council of Churches is a project now being undertaken by Protestant youth in the U. S. The United Christian Youth Movement is sponsoring a "Welcome Book" in which it hopes to have 5,000 signatures of American youth, with contributions of a dollar per signer, to help pay travel expenses for youth consultants from all over the world.

These young people are not official delegates of their churches and so their expenses are usually not paid. "The consultants are the ablest younger leadership of the world's churches and we want to insure their ability to attend this great assembly in the United States," said Roderick French, a student at Kenyon College in Ohio and national chairman of the UCYM.

The welcome book is scheduled for completion shortly after the July 1 deadline for signatures and contributions, will be bound by the UCYM's office in Chicago, and then presented to the overseas youth consultants at Evanston in August.

Of the 120 youth consultants, about one third will come from the Western Hemisphere, and 17 of these will be from the United States. The UCYM will name 14 of the consultants and the United Student Christian Council will name three.

Special work camps and projects in international friendship are now being planned for the summer, to include the youth visitors from abroad.

Church must see

VIEWS

report on national popula-
crime and church member-
trends just completed by the
odist General Board of Evan-
m is a cause of grave con-

e report shows that churches
develop a program to keep
with a rapidly expanding
ty.

e three-phase survey, pre-
d by Gordon Pratt Baker, an
ciate editor with the board,
been sent to several hundred
ch leaders to stimulate such
ogram among Methodists.

om sources in and outside his
church editor Baker learned
population growth and shifts
opulation are unparalleled in
nation's history.

e Methodist division of na-
al missions informed him that
00,000 persons live in houses
y different from those they
pied last year.

o visualize this trend, he said
gine all the people from New
land, New Jersey and Penn-
ania moving from those parts
he country. The survey noted
the greatest mobility appear-
to be in the South and Mid-
t.

urthermore, it was noted that
erts predict there will be 11,-
,000 persons 65 years old or
r by 1975 and "church plans
uld incorporate their experi-
e and energies."

Howard G. Brunsman, chief of
population and housing divi-
n, Bureau of the Census, sent
elegram stating that 315,218
ericans live in trailers—a fig-
equalling the populations of
i Diego or St. Paul.

n this regard it was brought
that religious forces ought
reach people living under spe-

cial circumstances equally as well as commercial interests.

The trend in church membership, Baker reported, is that the "number of unchurched people in the U.S. today is larger than the total population in 1890." He listed these figures: population, 161,000; church members, 92,000,000; nonchurch members, 69,000,000.

What statistics don't indicate, Baker pointed out, is widespread indifference among those who belong to churches.

Another factor disturbing churchmen is the continued upswing in crime as reported to Baker by J. Edgar Hoover, director of the Federal Bureau of Investigation.

Hoover said a major crime was committed every 12.0 seconds during the first six months of 1953.

He went on to say that every 4.3 minutes there was a crime of murder, manslaughter, rape or assault with intent to kill. And every day during the period there were 252 aggravated assaults, 622 auto thefts, 1,285 burglaries and 3,379 larcenies.

In a recent year Baker said the Government reported that 4,610 periodicals were published in the U. S. Of this number 263 were comic books; 951 were religious magazines. But in the same year, he added, comic book circulation was almost doubled that of religious periodicals.

Commenting on the information compiled, Dr. Harry Denman, executive secretary of the Methodist board, said:

"The church must lift up its eyes from complacency and look over the community."

—BY BRUCE WILLIAMS
in the *Nashville Banner*

Wit and witness

Seems there might be a relation. That rare flash of something that bubbles up, strikes one funny, he shares, others laugh, the atmosphere clears—glorious miracle. Where does the funny thought come from? Psychologists are still trying to figure. Familiar 2's and 3's stir around together in a mind and out comes a new configuration. Humor quells tension, quiets fear, soothes pain, deepens fellowship . . . and just plain makes life more interesting—if it is *real* humor, not forced or put on for effect in a calculated way. The real kind effervesces spontaneously; flows freely like a fountain; cannot be coaxed. Like the wind it blows where it listeth. There's something close akin to the resilience and flexibility of the spirit of man to the breath of God's spirit. And something close akin to "witness."

Concern Feature

For what the world wants to know right now is whether Christianity *makes differences*—in individuals, in groups, even in groups as large as nations. We talk about "witnessing"; we visit and invite and plan. Probably the most power-packed potential in witnessing is that which takes place *unconsciously*.

And what phase of our life-witness could be more convincing to the unconvinced than that Christianity is *abundant* life—overflowing . . . dip cup in cool springs of water for hot, thirsty sheep and it comes up dripping, running over. In Westminster catechism, the chief end of man is to love God and "*enjoy* Him forever." From a moment of searching awareness, Edna St. Vincent Millay when still in youth age-range, concluded: "I know not how such things can be, I only know there came to me A fragrance such as never clings To ought save happy living things."

Perhaps there's a kind of vocation, a "calling" to be . . . no, not tryers to be funny, but something deeper: the kind of sensitive, tip-toe alert dividuals to whom the fragrance joy can cling. least we can be sponsive to the tonishing gifts w which we are be showered every m ute of every d we can be courte enough to smile others' jokes; can "look for silver lining" — as a kind of v tion. For so much hurt and suffering and grief and fo boding are abroad in the world . we would not turn aside from *feel* it, even to the depths. But for oth sake, and as our glad response to G loving surprises, we need to look u that we may "lift up" (former m of Epworth League, M. E. Church)

Miss Bowman

And strangely, when we do look even through tears, there comes a se somehow of being linked with c tive forces of God's universe . . . effervescence and spontaneity at heart of all creation: what makes tle lambs gambol, what makes one sometimes as if the mountains clapping their hands. "I'm gonna sh when the spirit says shout!"

And from the same source gr strength to use that other kind wit Edwin Markham was talking ab when after he had been "shut out" another, "love and he had the *wit* win" — drawing a circle to take the shutter-out.

Light melts darkness; loving ki ness, even humor, melts ill will. G great earth is *good*, His lovingki ness endures forever . . . there pasturage aplenty for all (someda when we've added our wits to His pl for brotherhood-dealings in new cre tive ways) . . . Moses "wist not tha his face shone." But he *witnessed*.

—BY CLARICE BOWMA

Youth and lent

ch the third was Ash Wednesday, rst day of Lent, the beginning of ue period in the church year.

the youth of The Methodist h, Lent, this year, will have un- significance. Lent is the period of forty days, not including Sundays, leading up to Easter. For Christians it is a period ritual preparation for Easter and inder of Jesus' forty days in the rness and the hours spent in the before coming forth in victory death.

ncern
ature

ditionally, Lent has been a period lf-denial. For many this self- l has become superficial. Many give up what they don't need ay. One MYFer when asked what as giving up for Lent replied: ebra!"

ring Lent this year Methodist n in forty-eight states will be ob- ng Lent in three significant ways: *amining basis of Christian faith.* part of the church-wide move- among members of the MYF, odist young people will be reading t, discussing, talking about, pray- about, and doing something about faith. A thoughtful presentation hristian belief by Dr. Nevin Har- *I Believe*, has been made available personal reading.

our pastor received a study guide he book and a letter from Bishop suggesting ways in which the could be used in examining our stian beliefs. Some churches will discussion groups during the . Some families are planning to family discussions while reading book together. The regular study discussions topics in the material the MYF fit into these same ies.

Working to relate all youth to the owship. A faith that is alive must shared. A thoroughly committed Christian will not be content with his own group in the MYF as long as there are youth who are growing up in the community without a stabilizing faith and a meaningful relation to the church. With nineteen million youth in the United States who do not belong to any religious group there is work to be done. During these days list the young people you know who do not belong to any church, who do not have a meaningful faith. Purpose and plan now to talk with them about the significance of the church and the meaning of "being a Christian." Invite them, call for them, bring them, make them feel at home as a part of the fellowship of the MYF.

Ewing

Establishing and deepening the spiritual life. In the hurry of modern life many have not taken the time for personal devotions and the deepening of spiritual life. It certainly is important to take time to let God speak to us and reveal His will to us. Some churches have small groups — called "cells," after the biological unit of life—which meet for prayer and devotions. These groups often plan to divide up with each member going out to establish a new devotional cell among the young people of the community. Many young people have helped their families establish devotional times each day. You will find help in these devotional moments in reading the Bible and also in devotional guides such as POWER and *The Upper Room.*

Lent is youth's opportunity to discover the will of God. Let us all join in prayer that we will be given the courage to live by it.

—BY HAROLD W. EWING

Don't blame God or nature

The picture of the world in which we live is not a very happy one as the statistically-trained economist paints it.

Europe still has more than 100,000 persons living in refugee camps—part of 11,000,000 persons still uprooted by the political-economic upheaval on that continent. To this group other thousands are added daily as they flee from communist-dominated areas without food, clothing, shelter, or prospect of work.

Reid

In Palestine there are nearly 1,000,000 refugees living in caves, tents, and improvised shelters, surrounded by hunger, ragged clothing, unschooled children.

It is estimated that in Korea more than 9,000,000 people — one-third the normal population — are in desperate need — typhoon and fire and poor crops adding to war-brought distress. There are 400,000 widows in the land; more than 10,000 orphans. Thousands of families, driven before communist invaders, are living in shacks of straw and mud, or made with destroyed war equipment; thousands of the more fortunate orphans are in homes and orphanages, but other thousands roam the streets.

The same picture is found in Moslem Pakistan. Both nations have tried to absorb millions of refugees from each other — but the rice, the shelter, and the jobs have just not been sufficient to go around.

The United Nations Children's Fund says that millions of children in 75 countries are in need of food; it has been able only to minister to 700,000 mothers and children in 1953. It finds more than 5,000,000 boys and girls suffering from yaws; and twice as m hungering for food at the close of e day.

Extreme and unusual situati these? Perhaps. But even without and without major disasters there need—desperate need — on every c tinent, every day of every "norm year. We are told that the aver wage of an American of Indian cent in Peru is 61 cents (in U.S values) per day for a man, 23 c for a woman: of this more than is needed for food alone. In So Africa's wealthy mines the na miner averages the equivalent of per year in wages—less than hal the estimated minimum requiremen raise a family; that is about one-f the wage paid a white miner for same work . . . And so one might d the picture of need in all but a favored nations the world over.

"Nature" is not to be blamed for excess (as in America) or this pov (as in India), but man alone is, gests Prof. Howard A. Meyerhoff Smith College, in the volume, *Mos the World.* "At this point in histo he notes, "the geologist and the grapher can provide the assurance there is still enough to meet the n of the human race. He must add *the most serious problems are not nature's gifts but with man's men ity.*"

MCOR, CARE, Church World vice and other church agencies are day asking wealthy America—you me from our full larders and bul wardrobes—to make some contribut to relief of the world's needy. *This must do.* But over and above all t relief, and through all the years, *problem is one of Christian stewa ship.* God has given enough for ev babe that comes into the world: m must "use his mentality" to see th it gets to the babe.

—BY W. W. RE

D now carries packages

cels for Korean relief may now nt directly to individuals or ian missions and relief agencies gh APO mailing. It was forbidden e government during the war. is means that Methodists may be hat parcels will get to members e Korean Methodist Church who great need," says Gaither War- MCOR director.

merly all clothing designated for had to be sent through Church l Service centers. Individual mail- ay now be addressed to Civil Af- Officer, Korean Base Section, 59, c/o Postmaster, San Fran- Calif. Parcels intended for Metho- distribution must include: "Not- Methodist Mission, Mrs. Anna B. fin" on the mailing label.

tage on such packages will be point of origin to San Francisco. ially needed by Methodist Korean ons are all types of clothing for and children of all ages, sweaters coats for all ages and sexes, and ets.

th TV film available

e Youth Emphasis television presented September 13 on the ntiers of Faith" series, is now able to local groups who want to it.

e show is a kinescope, which s a filming of the actual TV cast. It may be shown on any m. sound movie projector.

oups wishing to use the kinescope d write the Radio and Film Com- on, P. O. Box 871, Nashville 2, sting specific dates. Service e is $3.75.

Scouts seek mer camp leaders

ery summer in every part of the thousands of girls go to Girl Camps. Now Girl Scouts of the A. are seeking qualified women to undreds of camp staff positions g the summer.

l Scout camp jobs offer a sum- ree from expense, with full main- tenance and salary. Salaries and expense allowances depend on the individual's experience, training and the job at camp.

All applicants must be 21 years old or older. Interested persons can contact their local Girl Scout office or write Personnel Department, Girl Scouts of the U.S.A., 155 East 44th St., New York 17.

Narcotics pamphlet again available

With drug addiction a major factor in juvenile delinquency and delinquency cases growing in number — a million by recent count, church youth leaders should be informed on narcotics. To help, a good pamphlet has been revised and improved.

It is *Narcotics*—The Churches and the Problems of Narcotic Addiction, by Paul L. Tilden of the National Council of Churches staff.

The pamphlet provides guidance in thinking about the problem of drug addiction and some startling statistics on current problems. Very helpful are the action hints.

Order copies at 20 cents each (plus ten cents handling for orders of less than $2) from Central Department of Publication, 120 East 23rd St., New York 10.

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Oregon MYF tries weekend singshop

Oregon Conference fellowship chairman Jean Snow had an idea last September — about teaching people to lead singing. She proposed to the conference council a weekend workshop on song leading, complete with practice sessions and good coaching.

And the council adopted the project of a songshop. They had a great one. The planning committee arranged a schedule of singing, sessions on leading, teaching songs, how to use hymns, how to create and change a mood with music, and how to build group fellowship. At the songshop, delegates planned a banquet, learned an anthem for Sunday church, and practiced what they talked about.

Do it again, said delegates, and reports are that the conference will do it again next year.

MYF Roundup

◆ January 17 Quentin Glynn of Dansville, Mich. was killed with two other Michigan State students when their car skidded on ice into the path of a truck. In his memory, the Vantown and Dansville MYFs have presented the church with a cross, candlesticks and altar cloth, and his parents have placed a stained glass window over the front entrance of the Vantown church as a memorial.

◆ NCMY Projects Secretary George Harper and Julius Scott, longtime NCMY officer and now public relations director at Wiley College, were pro-

MYF in action

gram leaders at the San Antonio, subdistrict's February 6 rally at La Heights church.

◆ Eagle Scout John McGrede, m ber of First church in DeRidder, and of a Scout troop sponsored by church, represented Region V of Boy Scouts at the annual "Repor the Nation" ceremonies in Washin and New York last month. He i active MYFer, teachers junior h class, and is director of the y choir which sings for Sunday r church services. He is one of 12 chosen for the Scout Week nat activity.

◆ Youth in Gastonia, N. C. went two by two to visit youth for C and the church. Their Christian wit mission brought new meaning int lives of the partipants, accordin reports from Jerry Wallace and H Turner.

◆ Christmas in Camp 29 was happier in a practical way by MYFers of Grace church, Fresno, Camp 29 is one of the largest mi camps in the San Joaquin valley, a 50 miles west from Fresno. MY prepared and worked for two w then held a Christmas party at camp for 250 boys and girls, 3 years old. The youth brought ba fruit and candy, and a present each guest of honor. Pastor H Bodley and MYF counselor Mrs. Garrett helped guide the project the party included recreation, wo singing and getting acquainted.

Wayne Womer of the Virginia Temperance Council (right) led the Mt. Vernon church MYF of Danville, Va. in a meeting on alcohol and mental health. After the meeting, the discussion kept going in an informal group pictured here.

w fund to help sterial students

encourage more men to consider Christian ministry as a vocation, merican Association of Theologi- chools has announced a new pro- of one-year scholarships.

program was initiated and fin- l under a pledge of up to $100,000 ar for an experimental three-year d by the Rockefeller Brothers . A few scholarships will be ied for the 1954-55 academic but the program is not expected in full operation until the 1955- ademic year.

dents selected for the program choose from among the 76 schools accredited by the association. idates must be nominated by per- in responsible positions in the try or higher education who have opportunity to judge their quali- ons.

cipients of the awards are not re- d to make a life commitment to the ministry, but they must be ciently interested to want to study ar in a graduate seminary. It is im of the program that a major- of the students will decide after year of study to continue in theo- al education.

mpf speaks Mississippi

me 250 Methodist students from junior and senior college in the attended the February 12-14 ing of the Mississippi MSM, held e University of Mississippi.

atform speaker was Samuel E. pf, professor and head of the de- ment of philosophy at Vanderbilt ersity. Theme of the conference: Odyssey of the Self."

e conference highlight was the ing dramatic worship service writ- and presented by Wesley Founda- students at Mississippi Southern ge, Hattiesburg, under the direc- of Sam Barefield, minister to odist students at Southern and MSM director in Mississippi. Ole Foundation director Joe Elmore conference dean.

MSM in action

Missionaries lead workcamp in India

A dozen short-term missionaries in India and Pakistan, most of them at one time very active in MSM or MYF activities in the U. S., used their Christmas vacations for a workcamp, one of the first that Methodists have sponsored in India.

The 12 missionaries and 12 Indian friends traveled to Salenagar, a tiny village in northern India. There, under the direction of extension workers, the village pastor and skilled craftsmen, they started a building project that will include a simple church, a school and shelter for occasional village guests.

They were a group of raw recruits: most of them had never participated in a work camp before. Few had ever lived in an Indian village. The fellows bunked in tents pitched under a shade tree. Girls lived behind the mud walls of village homes. From each house in Salengar had come a rope bed for the newcomers.

After consultation with the village governing body, work began. Foundations were dug, the bricks laid—some 18,000 sun-dried bricks that villages had made for the camp. Workers hauled water in tin buckets from the village well, mixed it with clay and made "mortar." Campers carried bricks in good Indian fashion: on their heads.

Evenings they sang, played and talked with villagers. Serious discussion and worship helped in the development of a new community spirit at Salenagar. Here is the only village church in the whole district, and now the church has new life.

Participating in the workcamp were these three-year missionaries: Jim Lawson, Gil Galloway, Ed Berckman, Jim Hammerlee, Jean Campbell, Jean Ann Dudley, Margaret Robe, Naomi Gleason, Lee Jackson, Ed Mark, Marjorie Bowen and Esther Armstrong.

The vacation workcamp meant new experiences for American and Indian youth and students. They all said: stimulating and very valuable days well spent.

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